

Treachery in Iraq

On reaching Iraq, Hussain (ra) found out to his surprise that the Shia of Kufa had joined the army that was sent out to stop him. He therefore changed direction from Kufa to Karbala. However the army from Kufa intercepted him at Karbala. The same Kufan Shias who had pledged allegiance to him, were now preparing to fight him. He addressed the Kufan army saying: **"I did not come to Kufa without being asked to come. I received numerous letters from you stating you had no Imaam and you asked me to come. So it was obligatory upon you to stick to your promise and to obey me, but you broke your promise and your pledge of allegiance to me. This is not something strange or new to us, as you people proved disloyal and treacherous to my father, my brother (Hasan) and my cousin Muslim bin Aqil. If you did not wish for me to come, then I will return back to where I came from."** [Taareekh al-Umam Wal-Malook (2/228-229)].

When the Kufans heard this, they denied that they had written to him. Hussain (ra) called out some of their names, took out their letters, and read it to them, adding: **"now when I have arrived here, you are adamant on killing me".** (Najeebabadi: The history of Islam, volume two, page 77).

The killers of Hussain were the Shia

The famous Shia scholar, Mullah Baaqir Majlasee narrates that Hussain (ra) said: **"May Allaah's curse be upon you and your intentions, you tyrannical, disloyal and treacherous Shia, you have carved my chest with a dagger."** (Jalaa al-A'ayoon, page 468)

The man who killed Hussain (ra) (i.e. gave the death-blow) was a Shia called Shimr bin Thil-Jawshan, as recorded in Sunni & Shia books. (Al-Qummi, "Safinatun-Najaat", vol.4, p. 492) Mullah Baaqir Majlasee said: **"In the end it was these disloyal Shia who martyred Hussain"** (Jalaa al-A'ayoon, page 468)

In the Shia book, Khulaasatul Masaa'ib' Shee'ee, it says: "The killers of Hussain (ra) were all Koofee and no one from amongst them was a Shaamee (Syrian) or a Hijaazee (from Makkah or Madeenah)" (page 201).

Overcome with guilt (?)

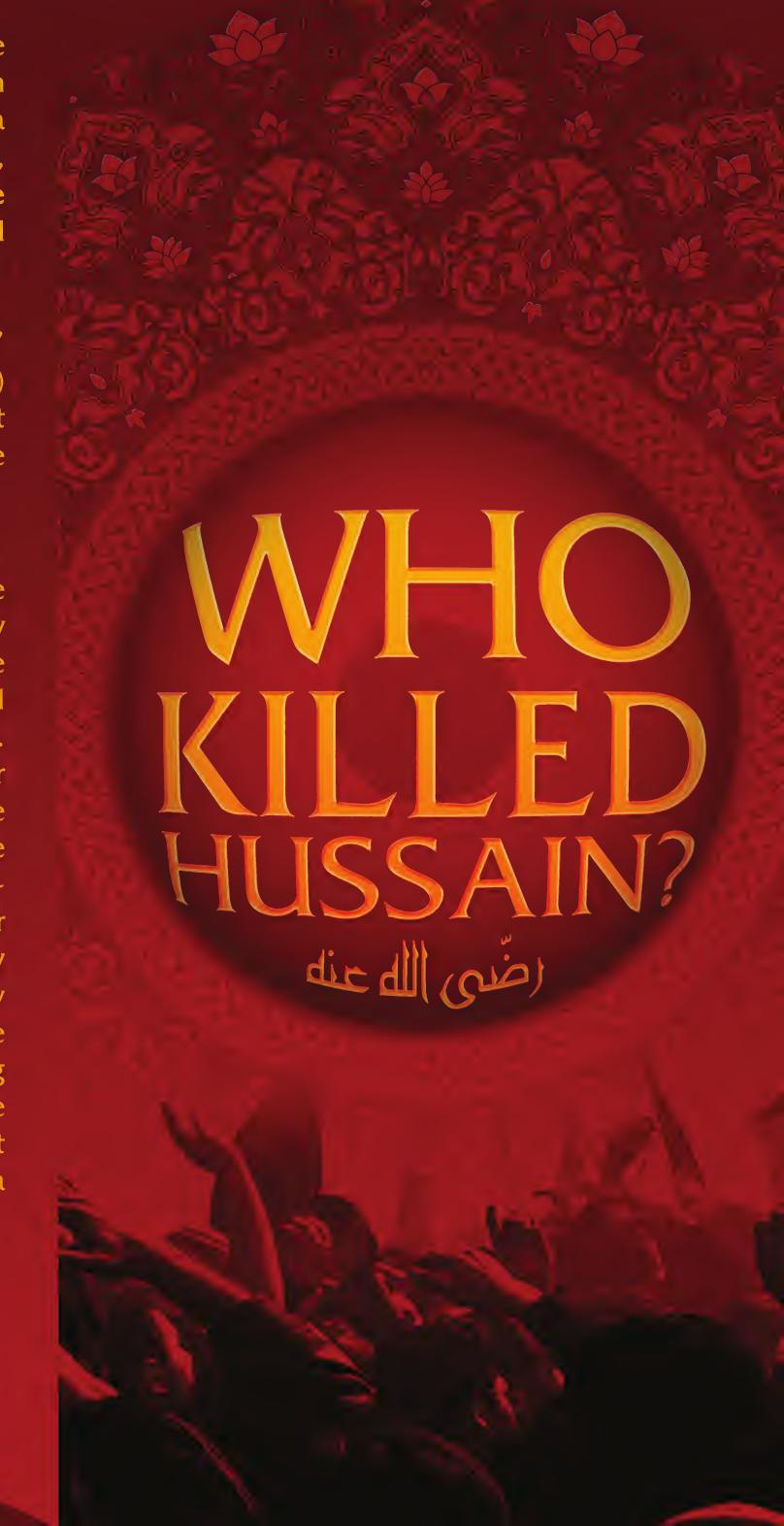
Four years after murdering Hussain (ra), the Shia of Kufa attempted to make amends. They called themselves the Al-Tawwabun (the Penitents), went to Karbala, and began loud mourning, lamenting, and self-flagellation. They did this in order to punish themselves for murdering their Imaam. This is the origin of the Shia ritual of mourning and self-beating on the tenth of Muharram. Sadly, they never investigate where this barbaric custom started from or why it started in the first place. Little do they know that it is a testament to this day of how they killed their own Imam. To this day, the Shia still commemorate Ashura by beating themselves. This ritual was passed down the generations by the Tawwabun showing us that the Shia of today originates from the same Shia of Kufa who killed Hussain (ra).

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Introduction

The Shia commemorate the Day of Ashura with great passion and fanfare. What is strange is that although they spend so much energy in their parades and self-beatings, very few Shia actually investigate the origin of the rituals of Ashura. A simple investigation in the origins of this ritual will shock the Shia.

The Shia Rituals of Ashura

Firstly, the Shia do not realize that it was the Shia themselves who were responsible for the death of Hussain (ra). Furthermore, the Shia of today don't realize that the rituals that they do during Ashura were invented by the very people who were responsible for the murder of Hussain. If the Shia actually stopped to reflect on the origins of this Shia "holiday", they would realize the basis of their entire religion is based on opposing the very group (i.e. Ahlel Bayt) that they claim to follow.

Hasan (ra) makes peace with Muawiyah

During his Caliphate, Ali (ra) shifted the Caliphate from Medinah to Kufa in Iraq. The Kuffans were staunch followers of Ali (Shia't Ali). The Jew Abdullah Ibn Saba found the Kuffans to be very receptive to his claims that Ali was divinely appointed by Allah, and his followers became known as the Saba'ites. After the death of Ali, many of the Kuffan Shia joined the forces of Hasan ibn Ali (ra). However, Hasan did not trust these Shia. The prominent Shia author Abu Mansur at-Tabarsi has preserved the following remark of Hasan: **"By Allah, I think Muawiyah would be better for me than these people who claim that they are my Shia."**

[Al-Ihtijâj vol. 2 p. 290-291]

Distrusting his Shia, Hasan made peace with Muawiyah (ra) and gave him the Caliphate. The Shia protested at this, and Hasan's (ra) reply is preserved in the most important of the Shia books: **"By Allah, I handed over power to him for no reason other than the fact that I could not find any supporters. Had I found supporters I would have fought him day and night until Allah decides between us. But I know the people of Kufa. I have experience of them. The bad ones of them are no good to me. They have no loyalty, nor any integrity in word or deed. They are in disagreement. They claim that their hearts are with us, but their swords are drawn against us."**

[Al-Kafi, vol. 8 p. 288]

The Shias invite Hussain (ra) to Kufa

When Muawiyah (ra) died, the Caliph was passed on to his son Yezid, angering the Shias of Kufa. So it was that in Ramadan 60 A.H. that the Kuffans sent over 12,000 letters from Kufa to Mecca where Hussain (ra) was staying. The Kuffans assured Hussain of their loyalty and allegiance to him and that they had not accepted Yezid as leader. On certain days, there would be as many as 600 letters accompanied by messengers describing the overwhelming support for Hussain (ra) in Kufa.

Hussain (ra) decided to send his cousin Muslim ibn Aqil to investigate the situation in Kufa. Ibn Aqil arrived in the month of Dhul Qada. The Kuffans met him and pledged the support of 12,000 Shia't Ali of Kufa. They promised to fight with and to protect Hussain with their lives and their wealth. When the number who pledged support rose to 18,000 Kufans, Ibn Aqil felt confident enough to dispatch a

messenger to Hussain informing him of the oath of allegiance of the Kuffans, and urged him to proceed from Mecca to Kufa. Despite the pleading of many Sahaabah, who warned him against the treachery of the Kuffans, Hussain (ra) and his relatives began the fateful journey to Iraq.

Rumours of what was happening in Kufa soon reached Caliph Yezid in Damascus. He dispatched Ubaydullah ibn Ziyad with 17 men to find Muslim ibn Aqil and kill him. When Ubaydullah arrived in Kufa, Muslim ibn Aqil called the Kuffans to defend him. It was at this moment of need that the Shia of Kufa deserted Ibn Aqil, fearful of Ubaydullah's threats. Muslim ibn Aqil hid from Ubaydullah in the house of an old woman. The old woman's son, a part of the Shia't Ali, notified Ubaydullah of Ibn Aqil's location, hopeful that this act would prevent Yezid from punishing Kufa. Based on this act of treachery, the Shia left Muslim ibn Aqil to be captured by Ubaydullah.

Hussain's (ra) representatives are betrayed

Later that day—the Day of Arafah, Muslim ibn Aqil was taken up to the highest ramparts of the fort. His last words before being executed were: **"O Allah, You be the Judge between us and our people; they deceived us and deserted us."** The Shia of Kufa witnessed his execution, and not a single one of them went to the aid of Hussain's (ra) cousin. It is important to remember that only 17 men were with Ubaydullah, whereas there were 18,000 Shia of Kufa who had pledged allegiance to Hussain. How could it be that 18,000 men could not stop 17 men from slaughtering the very man they had just pledged support to?